

ON

NATIVE PAPERS

FOR THE

Week ending the 17th July 1880.

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
Monthly.				
1	"Bhārat Shramajivī"	Calcutta	2,100	Baisākh 1287 B.S.
2	"Grāmvartā Prakāshikā"	Comercolly	175	
Fortnightly.				
3	"Sansodhini"	Chittagong	600	5th July 1880.
4	"Purva Pratidhwani"	Ditto	.....
5	"Rajshahye Samvād"	Rajshahye	31	
Weekly.				
6	"Ananda Bazar Patrikā"	Calcutta	700	6th ditto.
7	"Arya Darpan"	Ditto	.....	9th ditto.
8	"Bhārat Mihir"	Mymensingh	671	6th ditto.
9	"Bengal Advertiser"	Calcutta	2,000	
10	"Bardwān Sanjivani"	Bardwān	296	6th ditto.
11	"Dacca Prakāsh"	Dacca	350	11th ditto.
12	"Education Gazette"	Hooghly	745	9th ditto.
13	"Hindu Hitaishini"	Dacca	300	
14	"Hindu Ranjikā"	Beauleah, Rājshāhye	200	7th ditto.
15	"Howrah Hitakari"	Bethar, Howrah	400	
16	"Medini"	Midnapore	250	7th ditto.
17	"Murshidābād Patrikā"	Berhampore	487	25th June and 2nd July 1880.
18	"Murshidābād Pratinidhi"	Ditto	.....	9th July 1880.
19	"Navavibhakar"	Calcutta	850	12th ditto.
20	"Pratikār"	Berhampore	275	
21	"Rangpore Dik Prakāsh"	Kākiniā, Rangpore	250	8th ditto.
22	"Sādhārani"	Chinsurah	500	11th ditto.
23	"Sahachar"	Calcutta	500	
24	"Samālochak"	Ditto	1,000	16th ditto.
25	"Samāchār Sār"	Allahabad	350	
26	"Som Prakāsh"	Calcutta	.....	12th ditto.
27	"Sulabha Samāchār"	Ditto	4,000	10th ditto.
28	"Shārad Kaumudī"	Bhowanipore	300	
29	"Srihatta Prakāsh"	Sylhet	440	5th ditto.
30	"Tripurā Vartāvaha"	Commillah	.....	3rd ditto.
Tri-weekly.				
31	"Samāchār Sudhāvarshan"	Calcutta	.....
Daily.				
32	"Samvād Prabhākar"	Ditto	700	9th to 12th and 14th & 15th July 1880.
33	"Samvād Purnachandrodaya"	Ditto	300	10th to 17th ditto.
34	"Samāchār Chandrikā"	Ditto	625	3rd and 12th to 17th ditto.
35	"Banga Vidyā Prakāshikā"	Ditto	500	12th to 17th ditto.
36	"Prabhāti"	Ditto	.....	12th to 17th ditto.
ENGLISH AND URDU.				
Weekly.				
37	"Urdu Guide"	Calcutta	365	10th ditto.
HINDI.				
Weekly.				
38	"Behār Bandhu"	Bankipore, Patna	500	8th ditto.
39	"Bhārat Mitra"	Calcutta	500	8th ditto.
40	"Jagat Mitra"	Ditto	157	14th ditto.
41	"Sār Sudhānidhi"	Ditto	200	
PERSIAN.				
Weekly.				
42	"Jām-Jahān-numā"	Ditto	250	9th ditto.

POLITICAL.

MURSHIDABAD
PATRIKA,
June 26th, 1880.

It is remarked by the *Murshedabad Patrika*, of the 25th June, that the British Government have now to face the necessity of finding a candidate for the throne of

An Amir for Cabul.

Cabul which was rendered vacant through their own action. In ancient times it was not uncommon for a princess or her father, who had long sought in vain for a worthy husband for her, to vow that the first person that might happen to cross their way that day would be honored with her hand. Now it is to be feared that the British Government, which stands in the position of a father to that rich princess the Afghan throne, may come to a similar decision. The Amirate of Cabul is at present going abegging. Mr. Lepel Griffin again, it would seem, was destined to play the part of the white elephant of the stories, which on the throne falling vacant went in quest of a king, and finding a cowherd tending his flocks, raised him on his back and brought him to the capital to make a king of him. Mr. Griffin is busy holding durbars for the purpose of selecting an Amir, and it is only to be hoped that his choice may not fall upon a cowherd. If the white elephant, the political officer in this case, were wise, he would take hold of Yakub Khan and place him on the throne of Cabul.

MURSHIDABAD
PATRIKA.

2. It is not possible, says the same paper, for the people of India to comprehend the nature or the secrets of the policy of the British Government. It is

The Liberals.

therefore one of the weaknesses of young natives at the present time that they are often hasty in their conclusions, and are soon elated with joy. They expressed great jubilation when the Liberal party returned to power, but the high expectations then formed are not yet realized. Not one of the measures of the late Government, which the Liberals in opposition so much denounced, has been repealed, although the new Ministry has now been in power for nearly three months. The Press Act, the Arms Act, the License-tax, the Native Civil Service, the sacrifice of Indian revenues for the gratification of Manchester, the Afghan war, and other acts of the Conservative administration, which furnished, Mr. Gladstone with opportunities for gaining his political triumph, have not been interfered with; nay, in the matter of the Afghan war expenses, he has only promised a contribution of a few lakhs of rupees to the Indian Exchequer, while the Press Act, that blot on the honor of the British nation, has been referred to Lord Ripon for his opinion. The fact is that it is only when in opposition that the Conservatives as well as the Liberals feel for India.

MURSHIDABAD
PATRIKA.

3. The address given by the Mahomedan Literary Society to Lord Lytton is a proof that the longstanding difference between the Hindus and Mahome-

Address to Lord Lytton.

dans of India on every conceivable manner of subject is not yet at an end. A section of the Mahomedan community has done what the Hindus would not do. But are those who have subscribed to the address prepared to say that they really represent the whole Mahomedan community of India? The truth is they cannot put forth any such claim, representing, as they do, a few proteges of Government. The Mahomedan Literary Society is a representation of the few *ekkawallahs* and other lack-land Musalmans who have been made Nawabs by the British Government. This incident of the address has made them the laughing-stock of the public.

MEDINI,
July 7th, 1880.

4. The *Medini*, of the 7th July, in an article on Afghan Affairs, urges on Government the need of reinstating Yakub Khan on the throne of his forefathers.

Yakub Khan.

Yakub is popular with many of the Afghan Chiefs, who sincerely desire his recall from India.

5. The *Dacca Prakásh*, of the 11th July, remarks that European officials, who at the present time come out to India, are recruited mostly from the lowest and the middle ranks of the English society. Men of noble families and undoubted talents do not any longer feel any inclination to enter the Indian Service, and this in spite of the increased facilities of communication between England and India at the present time, and the pecuniary and other advantages offered to them. Nor does it appear that the climate of the country is a great obstacle. The higher officials spend the hot season in the hills. The true cause of their dislike of Indian service is to be found in the fact that no independence is allowed by the Ministry at home to the Viceroys and other officers who are on the spot. The latter are so constantly hampered by instructions, that they have very little room for initiating any measure.

DACCA PRAKASH,
July 11th, 1880.

6. The *Sádháraní* points out great similarity between the first Afghan war and the present war, and remarks that Government should now, when there is yet time, retire completely from Afghanistan. They should further release Yakub Khan from confinement and reinstate him on the Afghan throne. No evidence of his guilt has yet been published by the authorities. Even if he was guilty, has not he amply atoned for it?

SADHARANI,
July 11th, 1880.

7. The *Navavibhákar*, of the 12th July, discusses the question of Yakub's guilt, and bases his remarks on the statements of a writer in a recent number of Blackwood's Magazine. Yakub, according to the Editor, although he was aware of the troubles which were gathering round the British Envoy, had neither the courage nor the ability to protect him. He was afraid that any effort on his part to aid the members of the British Embassy would bring certain destruction on his own head. True he was not friendly to the mission, and what Afghan was ever friendly to the British? But considering that Yakub was not directly implicated in the massacre of Cavagnari and his followers, it is unjust to deprive him of his throne and liberty.

NAVAVIBHAKAR,
July 12th, 1880.

PUBLIC ADMINISTRATION.

8. The *Samáchar Chandriká*, of the 3rd July, contains a long article headed "Municipalities and Ferries," of which the following is the substance:— Municipal institutions have now been introduced into many towns and villages of Bengal, and the members are selected from among the ranks of native gentlemen. Owing, however, to the fact that the office of Municipal Commissioner is an honorary one, and that the incumbent is not allowed any independence, and has often to do a thankless work, it is mostly the reckless and the dishonest men in a community who generally aspire to this honor. The writer then proceeds to refer to the gross carelessness on the part of the Commissioners of the Serampore Municipality in connection with the working of the ferries under its management. No less than nine ferries on the Hooghly river, yielding a large annual revenue, are under this municipality. The Commissioners, however, attend very little to the convenience of the passengers. They are devising means for increasing their income, but in this do not appear to have become successful. They have now for the first time dispensed with the annual settlements, and farmed the tolls for a period of five years. The arrangement has caused a loss of about three hundred rupees to the municipality; nor have the passengers been any gainers. From half a pice the rate of toll, which obtained about fifteen years ago, the charge for crossing has been raised to two pice. There are only two or three uncovered ferry-boats plying at Serampore. There are no

SAMACHAR
CHANDRIKA,
July 3rd, 1880.

rowers, nor is there any landing stage on either side of the river. While a passenger must wait nearly an hour before one of the boats is made available, there is no shed where he can rest during this time. Government is asked to make enquiries.

BURDWAN SANJIVANI,
July 6th, 1880.

9. The following observations are extracted from an article in the *Burdwan Sanjivani*, of the 6th July:—

Sir John Strachey.

There can be no manner of doubt that the intelligence regarding Sir John Strachey's approaching retirement from this country has been received with delight by every native of India. Careful observers of Lord Lytton's administration would be able to assert that the evil counsels of Sir John Strachey were perceptible in every public measure adopted by it. There are persons indeed who do not wonder that Sir John Strachey should have succeeded in exercising his influence over an imaginative Viceroy like Lord Lytton, an ignoramus in politics and a man of weak judgment, considering that his powerful intellect swayed the mind of even such an astute Governor-General as Lord Mayo. But we have not found any proof of Sir John Strachey's keen intelligence; it has not manifested itself in the preparation of the Financial Statements. The fact, however, cannot be denied that he possessed an undue amount of authority in the councils of Lord Lytton's Government; and to what was this authority due, if not to his cleverness? Lord Lytton was an obedient tool in the hands of the late Ministry, and Sir John Strachey supported him in his endeavours to carry out the instructions of the Home Government. This valuable service, rendered at a time when opposition was unanimous and strong, was not forgotten, and thus Sir John Strachey came to possess great influence over Lord Lytton. Then what wonder that the public should be happy and not sorry at his resignation? They would have been happier if, instead of allowing him to resign, the Home Government had ordered his dismissal.

BURDWAN SANJIVANI.

10. The same paper remarks in reference to the report of the Sanitary Commissioner on the epidemic fever in Burdwan,

Report on the sanitary condition of Burdwan.

that it is a most carelessly drawn up document and contains an exaggerated picture of the state of the people's health at the present time. The Sanitary Commissioner has placed undue reliance on the statements of the Civil and the Assistant Surgeons of the place. His theory, that the use of good and pure drinking water alone can completely check the prevalence of malarious fever, is not tenable, considering that the fever still exists in many places where the inhabitants use pure water. The fact is he has done his work in a most careless manner. The statements of the doctors notwithstanding, the increase in the severity of the fever has always been found to depend on the excess of the rainfall. In years of insufficient rainfall the epidemic rages in a less severe form.

BURDWAN SANJIVANI.

11. A correspondent of the same paper describes the oppressions

Bad characters in a village in Burdwan.

which are being committed on the better portion of the inhabitants of Mirzapore, a village only three miles to the north of Burdwan, by a few abandoned characters of the place. They harass the innocent in various ways. Government is asked to attend.

ANANDA BAZAR
PATRIKA,
July 6th, 1880.

The following imaginary conversation is published in the *Ananda Bazar Patrika* of the 6th July:—

The license-tax in the mofussil.
An assessor's work.

In the court of Babu Bhuvadeb Mukherji,
License-tax Assessor, Chandipurgram.

Assessor.—What business do you follow?

Ramgati.—I do a small business in betel-leaves.

Assessor.—You must pay a tax of Rs. 10.

Ramgati.—Incarnation of justice! I have never in my life seen Rs. 4 together. If everything I have were sold it would not fetch so much as Rs. 5.

Assessor.—Why? You sell betel-leaves every day, and your daily earnings are not less than Re. 1, so that you earn Rs. 30 in thirty days, and Rs. 360 in a year from this business. You have, besides, other sources of income. Rs. 4 is not unfair in your case.

Ramgati.—Your worship! Eight times a month a fair is held in our village, and each time I bring for sale Re. 1 worth of betel-leaves; this brings me on the average a profit of Rs. 3 a month.

Assessor.—That's all false. Every Bengali uses betel-leaves, and your business is a paying one. I will not hear anything more. Well, call Harachandra.

Harachandra.—Incarnation of justice! I do not do any business.

Assessor.—How do you support yourself?

Harachandra.—I am a *Chandal* by caste, and an agriculturist.

Assessor.—That's all false. You are a stout fellow. I have been long an assessor, and can say that none but traders can ever grow so stout. I will not hear more. You are assessed at Rs. 4. Call Ramchandra Ganguli.

Ramchandra.—Incarnation of justice! I do not follow any trade. I am a Kulin (i.e. belong to a very noble family) and live by begging.

Assessor.—Who is this lad you have brought with you?

Ramchandra.—Incarnation of justice! He is my nephew; his father is not living now.

Assessor.—Well, you must pay Rs. 10 by selling one of the ornaments on the person of that lad. I cannot hear anything more. The Bengalis are a wicked people, and can glibly utter falsehoods. Call Kamal's mother.

Kamal's mother.—Incarnation of justice! I support myself by selling broom-sticks, and cannot afford more than one meal a day. Even that is not always forthcoming. I have no house, children, or any relatives. I gather cocoanut leaves, separate the sticks therefrom, and earn a few pice by selling them.

Assessor.—Go on with your story. I am neither an ass nor a fool. You cannot afford one meal a day, and yet your body is so stout that even ten crocodiles could not eat it up. Well, I tell you what it is, every Bengali uses no less than four broomsticks; and every household requires two every two months. Your business is a paying one. You have no house, but you have money. Call Haladhar Náth.

Haladhar.—Your worship! I am a poor person. I treat patients with a few pills which I beg from the *Kavirajes*. I am never paid in cash, but my patients occasionally make me presents of fish, herbs, vegetables, and of handfuls of rice. Not having a family, I somehow support myself in this manner.

Assessor.—The country is being depopulated by fever and you cannot earn. I cannot believe this. Why, if the business was not profitable, certainly a weaver's son, as you are, you would never have given up the handloom to become a physician. Whether or not you earn enough, I must act according to law. You are assessed at four rupees.

Haladhar.—Incarnation of justice! I am really without means, and if for treating patients with pills obtained by begging from others, I am to be taxed, why, I throw the pills away. (Throws the pills away.)

Assessor.—Throw them or not as you please, you must pay four rupees. If I have been unfair, you may appeal.

Haladhar.—Where shall I get money for making an appeal?

Assessor.—Then do you pay four rupees and everything will be made smooth. Call Abhay Chandra Mukerji.

Abhay.—Incarnation of justice ! I am a Brahmin priest, and perform religious ministrations. I support myself by the offerings of rice and vegetables I receive.

Assessor.—Yes ! Pay the Sovereign four rupees. You know well how to take. You must this time pay something. You know the Shastras ; making offerings to a Sovereign is a meritorious work.

Abhay.—I know that well. But where is the money to pay ?

Assessor.—Thákur ! Sell one of the ornaments of your wife and pay ten rupees. You say where is the money to come from ? But if you people do not pay, my situation is not safe. Who is Kamini Devi. Call her.

Kamini Devi, a poor and helpless Brahmin widow, who once knew better days, now enters appearance and gives an account of her miserable condition. The assessor is not moved by her story, not even by her tears, but assesses her at four rupees. He then leaves the village after taking the local punchayet to task for the small sum realized from the tax in that place, and directing them to send him a supplementary list of assessees. The members protesting, the assessor threatens to report them to Government.

ANANDA BAZAR
PATRIKA,
July 6th, 1880.

13. The same paper deprecates the proposal contained in a Bill, which is now before the Indian Legislative Council, Whether Government property should be exempt from municipal taxation. to exempt all Government property from municipal taxation. This will, if carried out, diminish the incomes of the municipalities in this country, and thus impair their usefulness. If, on the contrary, it is desired that these institutions should continue to do useful work as heretofore—a supposition which derives great force from the circumstance that the authorities themselves gain more from the existence of the municipalities than anybody else—there must be additional taxation to make up for the loss of income. Municipal taxation is already so high that it can only be borne with difficulty. The public should therefore bestir themselves in the matter.

BHARAT MIHIR,
July 6th, 1880.

14. The following observations are extracted from the *Bhārat Mihir* of the 6th July:—The Liberals, it would seem, will not do anything hastily, nor do we ask Lord Ripon to reverse the measures of the preceding administration in one day. We have no objection to his using his own eyes and ears, and consulting honest men of experience and disinterested feelings. But will he not grant us our prayers if they are reasonable, and if our complaints are well-founded ? Reference is then made to the License-tax. In the first place, a direct tax is not suited to this country. Government itself, from the time of Mr. Wilson in 1860 to that of Sir John Strachey at this moment, has tried different expedients and fixed different limits of minimum taxable income, but a direct tax has never been in its working free from oppressions. Secondly, it is difficult to determine the incomes of persons in this country ; and circle officers often consciously and occasionally through ignorance make inequitable assessments. Thirdly, notices are not always served, but fines imposed. Fourthly, the fines inflicted are often very heavy. Fifthly, as a matter of fact, persons earning less than Rs. 500 a year are assessed with the tax. Sixthly, during the first year of the tax in Bengal thirty-three per cent of the total number of assessees preferred appeals. Seventhly, the License-tax Fund has been expended on the Afghan war in spite of Lord Lytton's assurance that it would be applied only for the purposes of famine relief.

Regarding the Press Act, it is observed (1) that there was no necessity for the law in this time of peace and prosperity. The people are neither disaffected nor distrustful ; (2) that the offenders against the provisions of the Act are not allowed the privilege which is ordinarily allowed to other offenders. There is properly no trial accorded to the former ; (3) that in the absence of representative institutions in this country, Government,

which is one of foreigners, possessed in the vernacular newspapers before the Act was passed a means of learning the feelings of the people subject to its authority. The Press Act has interfered with their efficiency; (4) that the Press Act has arrested the development of vernacular literature, and (5) that it is unjust that a loyal people should be subjected to the operation of this law.

Referring to the Arms Act, the writer remarks that the measure was not necessary; that it has not been shown conclusively that the import of cheap arms and ammunition has increased, or that they have been more extensively used than before by the wild frontier tribes for the molestation of Government. Even if the latter statement were true, some special arrangement might have been advantageously made instead of passing a general law; that the Act makes a most invidious distinction of race; that it has been introduced into Assam and not into Chittagong for reasons which are not clear; that the existence of the Act has led to an increase in the depredations of wild animals, and has interfered with the harmless sports of a few Bengalis.

15. The *Tripurá Vártavaha*, of the 10th July, dwells on the injurious consequences which have followed from the passing of the Press and the Arms Acts. The former measure has deprived a loyal people of freedom of speech, a privilege which they had enjoyed for a long time past, while the latter, by leading to their disarmament, has rendered them helpless against the increasing depredations of wild beasts. Both should receive Lord Ripon's careful consideration.

The Press Act and the Arms Act.

TRIPURA VARTAVAHA,
July 10th, 1880.

16. In continuation of the remarks noted in paragraph 20 of our Report of the 10th July 1880, the same paper asks the Lieutenant-Governor to make a contribution from the Public Works Cess Fund towards the expense of excavating a canal from Commillah to Daudkandi—a measure which has become extremely necessary.

A projected canal from Daudkandi to Commillah.

TRIPURA VARTAVAHA.

17. The *Dacca Prakásh*, of the 11th July, after dwelling on the difficulties to which Lord Ripon has succeeded, asks him to first terminate the inequitable Afghan war. The Press and the License-tax Acts should then be taken in hand. Their repeal has become absolutely necessary.

The work before Lord Ripon.

DACCA PRAKASH,
July 11th, 1880.

18. The Sahibgunge correspondent of the same paper notices the general incompetency of the native medical officers employed by the East Indian Railway Company. Their time is more taken up with European than with native patients. The latter are not allowed proper medicines; should any member of a native employé's household fall sick, for competent medical aid and proper physic he must pay from his own pocket. The case is otherwise with the European patients, who are better taken care of.

The Railway Doctors.

DACCA PRAKASH.

19. Another correspondent of the same paper suggests that the site of the second munsifi of Bogra should be fixed either at Joypore or at Nawabgunj, where the railway station is.

The second Munsifi in Bogra.

DACCA PRAKASH.

20. We extract the following observations from an article in the *Som Prakásh* of the 12th July:—The greater portion of the income of municipalities is swallowed by the police; hence it is that the object for which municipalities were established is being frustrated. This object of course is to provide means for promoting the sanitation of villages and towns comprised in a municipality, and not for supporting the police. Now, how could sanitary measures be provided for, if an inefficient police swallowed the greater portion of the municipal funds? Everything must be paid for; neither good tanks,

Municipalities and the Police.

SOM PRAKASH,
July 12th, 1880.

nor pure water can be had without money ; and it is precisely because the funds of the municipalities are expended in the manner above referred to, that many villages are without any good tanks, and the inhabitants being obliged to drink foul water, are attacked with malarious fever. Government should therefore relieve municipalities of the cost of entertaining the police.

SOM PRAKASH,
July 12th, 1880.

21. The same paper, in another article, remarks that, although the oppression of the zemindars and the indigo-planters is one of the causes of the poverty and misery of the people of Behar, that is neither the sole nor the chief cause. This is to be found in the natural stupidity of the people themselves. Government, if it is really desirous of ameliorating their condition, should confer on them the benefits of education, and adopt such measures as might lead to a change in their mode of living and in their food.

The poverty of the Beharis.

SOM PRAKASH.

22. The same paper, in noticing the facts connected with Nairn's case, commends the independence of the Judge who passed the sentence of death on the criminal, and finds fault with the jury who had recommended him for mercy on grounds which do not possess any force. The Editor reserves further comments till the decision of Government is made known.

Nairn's case.

NAVAVIBHAKAR,
July 12th, 1880.

23. The *Navavibhakar*, of the 12th July, states that the authorities of the Engineering College at Shibpore attend more to the comforts of the European and Eurasian than to those of the native pupils. All the good rooms have been allotted to the former, while the latter live in wretched huts.

The Shibpore Engineering College.

NAVAVIBHAKAR.

24. The same paper dwells on the extreme poverty of the people in Behar, and the oppressions committed on them by the landholders and the indigo-planters. The writer refers to the extravagant expenditure of the funds of the Durbhunga and Hutwa Estates during the years they were under the management of the Court of Wards, and directs the attention of Sir Ashley Eden to the high-handedness of the planters.

The condition of the people in Behar.

NAVAVIBHAKAR.

25. The same paper, in commenting on the Nairn's case, makes observations similar to those noticed in paragraph 22.

Nairn's case.

RAJKRISHNA MUKHOPADHYAYA, M.A. & B.L.,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 17th July 1880.